

Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

Vol. VI

APRIL, 1902

No. 4

TRAVELLERS and scientific explorers testify that those savages are the worst who come in contact with white men. Unless they become Christians they are unsettled, the old restraints being removed and no new principles being adopted in their place. Thus they are subject to the worst evils which the white man transplants among them.

Take this item from a recent number of a Boston paper:

"Rum for the Africans. Five hundred and fifty-one punchbans of rum, equal to 79,324 gallons, and valued at \$111,055, formed part of the cargo of the schooner *Jessie Lena*, Captain J. H. Devereaux, which left the harbor at noon yesterday. She was sent to Axim, on the west coast of Africa, by Robert Everett."

The vessel also carried from this Christian land to the savage Africans, besides the rum, "twenty half hogsheads of tobacco, eighty cases of gin, three half pipes gin, three quarter pipes gin." The cargo, it seems, was not accompanied by any missionaries. — *Homiletic Review*.

510 * Tremont * Temple
Boston

"Topics for 1902"

JANUARY.
Twenty Years among the Colored People.
FEBRUARY.
Alaska.
MARCH.
Our New Possessions.
APRIL.
Temperance and Home Missions.
MAY.
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Chinese in America.
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DECEMBER.
Survey of the Field.

HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor, and Mrs. Jas. McWhinnie, assistant editor. Rev. H. L. Morehouse, D. D., has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

Note the remarkably low terms: Subscription price per year, twenty-five cents. Five copies and upwards to one address yearly, twenty cents each.

Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

HOME MISSION ECHOES will be sent to all subscribers until ordered to be discontinued, when all arrears must be paid.

All monies and letters pertaining to subscriptions should be sent to Gertrude L. Davis, Business Manager of HOME MISSION ECHOES, 510 Tremont Temple, Boston, Mass.

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HINTS AND HELPS

Suggested Program for April. Subject: "A Perverted Vineyard, or Home Missions and Intemperance"

Praise Service.

Prayer. That God will use His strong right arm to aid those who forward the cause of temperance and good citizenship everywhere.

Scripture Reading. Should take the form of a Bible reading with the use of a blackboard for the acrostic. The texts may be distributed to those present to be read as called for. Read the story of the perverted vineyard, Isa. 5:1-4, and the description of the fruits of this vineyard, Deut. 32:32, 33.

What are some of the clusters of grapes growing in this vineyard?

Inheritance—death. 1 Cor. 6:10.

Nature—evil. Isa. 5:18, 19.

Transgressions. Hab. 2:5.

Excess. Eph. 5:18.

Misery. Isa. 5:21-24.

Poverty. Prov. 23:21.

Error in judgment. Isa. 5:25; 28:7.

Revering. Gal. 5:21.

Anguish. Prov. 23:29.

Neglect of God. Isa. 5:12.

Conceit. Isa. 5:21.

Enslavement and abasement. Isa. 5:13-15.

Reading. Extracts from "The Death of a Drunkard" in "Essays of Elia," by Charles Lamb.

Current Events in mission fields, showing the effects of opium, pulque, and liquor upon the work, may be taken from missionary or secular papers. They should be brief, varied, and to the point.

Reading. Poem, "The Battle Is the Lord's." ECHOES, Aug. and Sept., 1901.

Hymns. God Bless Our Native Land.

Benediction.

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever."—*Tennyson.*

Vol. VI

APRIL, 1902

No. 4

The Woman's American Baptist Home Mission Society

Editorial

THE twenty-fourth annual meeting of the Woman's American Baptist Home Mission Society will be held in the Ruggles Street Baptist Church, Boston, Mass., on Wednesday and Thursday, May 7th and 8th, 1902, beginning at 2 P. M. Wednesday, and closing Thursday afternoon.

The workers' meeting will immediately precede the first session of the annual meeting, and will be held in the same church, Wednesday morning, May 7th, at 10 o'clock A. M.

Simple meals will be furnished at the church for twenty-five cents per plate. Lodging and breakfast will be provided for all delegates from a distance. All delegates desiring such entertainment should apply to Mrs. Lydia H. Olmstead, 13 Rocklahd Street, Roxbury, Mass., as soon as possible, giving their names and addresses, and the time of their arrival. The entertaining church cannot guarantee to provide entertainments for delegates who apply later than April 22d. As it will be possible for the great majority of the delegates to reach their homes after the close of the meetings Thursday afternoon, entertainment for one night only will be provided for each delegate who applies, unless she especially states in her application that she desires entertainment for two nights.

MRS. GRACE COLEMAN LATHROP.

ALL boxes for Alaska should be sent to the Woman's American Baptist Home Mission Society, Room B, Gilbert Hall, Tremont Temple, Boston, Mass.

We plan to have ECHOES reach our subscribers by the first Sunday of each month. If any fail to receive the paper at this time, please notify the business manager, Miss Gertrude L. Davis, at once.

Will each teacher send her Annual Report for the year to the Corresponding Secretary by April 6.

We would inform our readers that we have quite a number of pictures of Joy, the little Chinese girl in whom we are so much interested, in native costume, which we will sell for twenty-five cents each.

WE have learned from reliable sources that for the year ending June, 1898, we sent to Africa almost sixteen millions dollars worth of liquors; two thousand barrels each day, and two hundred and fifty missionaries each year. An exchange says:

"Each American missionary in Africa — and two-thirds of the missionaries are women — must combat each year, besides deadly climate and heathenism, 2,920 barrels of American liquor. A missionary or two on the decks of our ships; the hold full of the deadliest drinks all bound for the same port and people!"

NOW Congress has promised to give five millions of dollars toward the expenses of the exposition, provided there is no open Sunday. We hail with joy this news concerning the approaching St. Louis Fair.

THE New Hebrides bill, known in Congress as the Gillett-Lodge bill, passed into law, February 1. For nine years Dr. John Paton, the veteran missionary, has been pleading for this legislation, and we rejoice that his heart-wish is gratified. This bill forbids any American to sell intoxicants, opium, or fire-arms in any island of the Pacific which is not under the government of a civilized power.

In Disguise

I MET Him to-day in the wintry street,
The Christ on the cross who died,
All hungered and cold in the wind and aleet,
With bleeding forehead and hands and feet,
And I blindly thrust Him aside.

Had He only come with the crown of thorn,
Or the nail-prints, ruby-red;
Had the palms that pleaded for alms but worn
Their wounds, I had not put by in scorn
His piteous plea for bread.

Nay, nay, for the blind distinguisheth
The king with His robe and crown;
But only the humble eye of faith
Beholdeth Jesus of Nazareth
In the beggar's tattered gown.

I saw him not in the mendicant,
And I heeded not His cry;
Now Christ in His infinite mercy grant
That the prayer I say in my day of want
Be not in scorn put by. — *British Weekly.*

Wichita Baptist Mission, Anadarko, O. T.



RS. DYKE, our missionary at this station, seems encouraged by the increasing interest among the Indians. They have just closed a three weeks, camp-meeting. The Christmas tree was quite a success. They gave about fifty good useful presents, and one hundred candy bags.

There were enough dolls for all the little girls. One of the chiefs has been ill with pneumonia, and since his recovery he says he wants to be a better man.

Jackson College, Jackson, Miss.

A SPECIAL blessing has attended the work of the earnest workers at this school the past month. Ten have been hopefully converted. Only four remain out of the fold. This revival came naturally and quietly, and most of the conversions were in the regular meetings. As the property of this school has been sold to a white college which adjoins it, the Home Mission Society will select a new site for Jackson College. It is gratifying to know that the white people of Jackson are anxious to have the school retained in this city.

Fresno, California

MISS STEIN writes of her visit to a Chinese woman who seemed very near accepting Christ. She was taken ill one day, and Miss Stein hastened to her. She said, "No, I do not worship Jesus. I did pray to him, but instead of helping me, he allowed me to get sick." She seemed afraid to give up her idols. We need to pray for these darkened souls who have had no training in the Christian life.

Strong Drink and Education

WHAT has strong drink to do with the education of the girls? Poverty is one of the great hindrances. Strong drink is the great waster and destroyer. The girl cannot be sent away to school till there be a surplus of savings in the family to pay the expense. Strong drink eats up the savings, and the girl goes to service and, perhaps, to perdition, and not to the Christian school.

When the girl by education has become attractive and an ornament to the social circle, perhaps it is the saloon keeper that covets the flower; he has money, he dresses well and seems smart, and the girl is dazzled and becomes his bride. Her life goes to make the saloon respectable, and she becomes the mother of boys and girls whose lives are moulded and corrupted by the saloon.

The educated woman, like her uneducated sister, has her life in the home and in the circle of sorrow which strong drink spreads everywhere.

On the other side, the temperance cause is the field of labor for the Christian teacher. The young woman goes out from H. M. C. to teach temperance in the school, in the homes, in social life, in temperance societies, to battle with strong drink till the victory be won. What would any good cause do in this day of the world without woman's work?

L. B. T.

Hartshorn Memorial College, Richmond, Va.

"Three Beers a Day." What It Means.

IN these critical days, when the brewers and saloon keepers are clamoring for the opening of the saloons on Sunday, and men high in church authority are over-busy in helping them, it is well to face the facts regarding the influence of the saloons, and to see just what they mean.

The 14th ward in New York City, with a population of about 30,000, contains 142 saloons, or an average of one saloon to 211 persons, men, women, and infants, from whom the support of that saloon must come. Three beers a day is far from being the average required from each family to support that saloon. Is the extreme poverty of such a ward to be wondered at? Let us see what this minimum of three beers a day means for the brewer's victim.

Two years ago last summer, Rev. Dr. A. J. Kerr, then pastor of the Broome Street Tabernacle, preached a series of special sermons, on consecutive Sunday evenings, in the interests of temperance, widely distributing in the 14th ward, in connection with the services, circulars in English and Italian. Here is the circular:

MEN OF THE FOURTEENTH WARD, LOOK AT THIS!

Three beers a day for one year would bring into your home:

1 Barrel of Flour,	20 pounds of Raisins,
30 pounds of Sugar	20 " of Rice,
30 " of Corn-starch,	30 " of Crackers,
30 " of Macaroni,	100 bars of Soap,
30 quarts of Beans,	1 twelve-pound Turkey,
4 twelve-pound Hams,	5 quarts of Cranberries,
1 bushel Sweet Potatoes,	10 bunches of Celery,
3 bushels Irish Potatoes,	10 pounds of Prunes,
10 pounds of Coffee,	4 dozen Oranges,
	25 good Beesstaks.

But this is not all. There would be in one pocket of the workingman's trousers a five-dollar bill, marked, "A new dress for mother," and in another pocket a ten-dollar bill, marked "To buy shoes for the children."

Doctor Kerr asked every man to show this statement to his grocer, and challenge any one to dispute its accuracy. Taking up this challenge, the New York *Christian Advocate* submitted the circular to an expert, who made the calculation for them, and "found it to be within bounds."

This shows how it fares with the victims of the brewers and saloon-keepers; now how about the brewers?

On Dec. 7, 1898, the Convention of American Brewers met in Arion Hall, in New York City. The *New York World* said of that convention: "It is the first time in the history of this or any other city when so many millionaires have gathered in one hall at the same time." The *American Border* said of it: "Five hundred millions of dollars were represented."

That is the other side of it, the millions being the price of the poverty and the coinage of the life-blood of the innumerable victims. "Three beers a day," and you have the conscienceless multi-millionaires, and nothing else to show for it but the three down-grade steps, hideous squalor, unspeakable wretchedness, and damning vice. — *Selected.*

NO one can grow spiritually without prayer. It would be as impossible for a plant to grow without sunshine, air, and rain as for the soul to grow without prayer.

Sacramento, Cal.

WHEN we first moved into the room we are now occupying, we were under the same roof with one of the worst saloons in the city. It is a long building standing on the corner, so both apartments have an entrance from the main street. The saloon in one corner, the mission in the other, and an Italian restaurant in the centre. Almost nightly we were visited by the patrons of our saloon neighbors, being attracted either by the lights or the singing at the closing of the school. In going from our room on Eighth Street to the mission on Fifth, we passed five saloons, and many a time have we passed this one and heard beautiful voices singing sacred songs. On one occasion we were shocked to hear in a distinct tone the hymn "Nearer, my God, to Thee," sung by a chorus of voices.

One evening as we were closing, the door opened and in stepped a young woman; her looks and breath told plainly where she had been. She sank into a chair near to the door, but soon moved to the centre of the room; a second move, and she was as near as it was possible to get to us. She gave a few strains in a sweet, strong alto voice to our closing lines, and stood staring us in the face. When we finished, she put out her hand, and said: "Would you shake hands with me? I used to go to Sunday school." Of course we did, and told her she could do so again, and entreated her to abandon her present associates and haunts of vice, and look to Him who is waiting and longing to save her. But she shook her head and went out, saying: "It is too late, too late."

When the question is asked us, "Are you not afraid to go into those dark rooms and underground homes?" we have but the one answer: "The drunken American is the only one who ever says anything out of the way to us."

ELIZA WILLISIE.

Echo Mission, Velarde, New Mexico.

MARRIED at Echo Mission, Velarde, New Mexico, at 12 noon, February 17, 1902, Mr. Juan Benito Duran to Miss Carlota Sanchez, both of Embudo, New Mexico. The ceremony was performed in Spanish by Rev. W. H. Rishel. All the teachers of Echo Mission witnessed the ceremony. We send our congratulations to the happy pair. The county superintendent of Rio Arriba County, who lives at Ojo Culiente, twenty-five miles north, brought his son, a young man of sixteen years of age, and placed him in school not long since. The superintendent told Don Garcia that our school is the best in northern New Mexico, outside of Santa Fé.

Hobart, Oklahoma Territory

WE were pleased to receive from the Indian church at Elk Creek, Hobart, O. T., through the clerk, Chief Lone Wolf, five dollars to send toward Mr. Coe's work among the Indians in Alaska. A characteristic letter accompanied the gift. Mrs. Hicks writes that the interest has been good for the month past, and that they give the closest attention to God's word. Some of the white people come in and seem interested.

Porto Rico

JUST three years ago Baptist mission work was established in this island. It may be interesting to the readers of the Home Mission ECHOES to take a peep at what has been done during these three years.

Geronica, on the southwest coast, will be remembered as the point at which General Miles landed his forces in July, 1898. From this town to San Juan on the northeast, a distance of about one hundred and ten miles, we have now an almost unbroken line of Baptist missions. The Gospel, however, entered in San Juan rather than in Guanica, nor has it confined itself to this thoroughfare across the island. Carolina, Luisa, Aguas Buenas, Adjuntas, and other points away from the military road are centres from which the truth is making its way into the regions beyond.

The tourist across the island will find only one town,



MRS. J. P. DUGGAN

Aibonito, untouched by the Gospel, and only one other, Juana Diaz, in which Baptist work is not being done. In the latter town, the United Brethren have begun work, and in the former Brother McCormick, and I hope to shake hands in the near future, and so complete the chain from San Juan to Geronica. If my readers will take the trouble to glance at the map of the islands, they will see that this means that Brother McCormick and myself, with the earnest coöperation of Miss Hayes and Mrs. Duggan, two godly women, full of faith and good works, seconded also by two native brethren, are storming the citadel of Satan in San Juan, Rio Piedras, Caguas, Cayey, Coamo, Ponce, La Playa, Guayanilla, Yauco, and Guanica. About four hundred have announced their allegiance to Christ and His churches, while many times this number show their interest by attending regularly upon the preaching of the Word.

The flowers and fruit of the Gospel are showing themselves beautifully in the lives of our members. Many slip, and some fall, but things are far better with them than they used to be.

The work among the women and children I consider of the very highest importance. Your missionary, Mrs. Duggan, is keeping up her record as a wise worker. Can you not send us in the near future another sister who may help in this good task?

A. B. RUDD.

Coamo, Porto Rico, Feb. 11, 1902.

Our New Work among the Navajo Indians, N. M.

W E had been here four weeks before Mr. Wright could get an Indian team to go for our household goods, bedding, pictures, dishes, etc., for we sold all our furniture before we left Wheaton. He had to go with the Indians a five days' journey, camping out two nights. When Mr. Wright returned he was very sick. I took care of him the best I could for two weeks, and he grew so very much worse that the young man at the training post said he would go for Mrs. Cole at Jewett, and for medicine from the doctor at Farmington, sixty miles away. Mrs. Cole is government field matron in this place, and lives seven miles from here, but was then at Jewett, fifty miles away. She is a noble woman and has been a true friend to the Indians here. After the young man went on that long journey, I was here alone for three days with my poor sick husband and babies. Mrs. Cole and Mrs. Eldridge came and we thought he was improving, but in two weeks from that time he was much worse. We had had beautiful weather all winter, but that afternoon it was storming, but I ran down through the snow to the trading post, and asked the young man to go for Mrs. Cole. Before he reached there it was an awful blizzard, so they couldn't return that night. Mr. Wright had a very bad night, and I was so afraid he would die. The next morning Mrs. Cole came and said he must either have a doctor come or go to Jewett to the hospital. He would not consent to have a doctor come, for it would have cost \$50, so he bravely undertook the journey. Mrs. Cole very kindly took him in her carriage. I had a message from him just as he arrived there, and I didn't hear again for eighteen days. The anxiety and suspense of those days were almost unbearable. We had two weeks of sand storms and blizzards just after he left. Then Helena, our three-year-old baby, had an attack of acute muscular rheumatism, and was very, very sick for ten days. But our all-wise Heavenly father has mercifully brought us safely through all these trials. Helena is well. The weather is as bright and balmy as a May day. Mr. Wright returned yesterday. While he is not entirely well, he is much improved, and on a fair way for recovery. He has had an acute case of gastritis.

While the Indians here are great gamblers, will steal if they think they won't be detected, they have a great many good qualities. They are sunny tempered and always seem happy. Mrs. Cole, who has so faithfully worked among them for three years, says she has never seen two Indian children quarrel. They are touchingly devoted to their children. They will go hungry in order to give their children food. They are very superstitious. They are afraid of Chindee—the evil spirit. They seldom go about on dark nights, for Chindee comes with the night. There are very few birds, beasts, or reptiles that they will kill. For instance, if they kill a bear or rattlesnake, they think the evil spirit in some form enters their bodies and causes sickness or death. The other morning, Theodore, a very nice Indian, took breakfast with us. Mrs. Cole passed him the honey and told him bees had made it, and he was afraid to

eat it. There has been much sickness among the Indians this winter and the medicine men have had singings and dances to charm away the evil spirit.

Now a word about our school. We intended to try to begin that as soon as we came, but most of the families have moved to the mountains with their sheep for the winter. So the children would have to come six, eight, or ten miles. As the Indians are not enthusiastic about becoming educated, it is simply impossible to get them to come unless we could keep them here during the school term. How I do wish we had the means to have a little boarding-school! Their heads and bodies are usually covered with vermin. If we should clean them up and give them clean clothes, they would not stay clean long if they returned to their hogans each night. However, we are going to make the attempt at starting a day school as soon as the Indians move down with their sheep in the spring. There is a very deep arroyo very near the mission. That fills up in the spring when the snow melts on the mountains. Then the Indians bring their sheep here to shear them. We hope then to do something with a day school. We shall have to feed them, which will be no small item in this place. I feed five or six almost every day. The men and boys who gamble never get anything to eat without working for it, but an old man or woman, or a squaw with a little baby, usually work on my sympathy enough to get something to eat, especially if it be cold and stormy, or if they have come a long distance. I know very little about medicine, but I can bandage burned limbs with salve, bathe sore eyes with eye medicine, give cough medicine, poultice sore fingers, etc. But I am anxious to get to teaching, for then I would feel at home, having taught ten years before I was married. I hope you won't feel disappointed in the little that has been accomplished. Pray for us that the way may open up to lead these poor neglected people to love Jesus and follow him.

Now I do so much regret to mention in my very first letter so many needs, but unless we are helped materially as well as spiritually the work will suffer. We had a seven room parsonage at Wheaton all furnished. We were advised to sell everything in the way of furniture, which we did at a very great sacrifice. When we reached here, we found a comfortable five room adobe. In it we found a three-quarter iron bedstead, a cot, eight chairs, which belong to the schoolhouse, a heater. We haven't been able to buy anything except a cook stove, and the rest of the furniture, such as tables, commodes, etc., we have invented out of goods boxes. We do need a full-sized bed so badly. While Mr. Wright was so sick, I took a comfortable and slept on the rough board floor. Now furniture does cost so much to get it here, that we find we cannot get even a single piece for a long, long time. I have thought it would be a good idea for some of the Baptist people to place a few indispensables in the house as fixtures,—property of the mission. The cheapest wooden table and chairs would be luxuries here. Then I do not see how I can ever get along without a machine. I will necessarily have to do a great deal of sewing for the school children. Mr. Brewer writes us he is trying to get us an organ, which will be a great help in drawing a crowd for preaching services.

I hope my next letter will contain some good news concerning the work here. Our heart is in the work, and we with God's help will do all we possibly can.

Yours sincerely,

EDITH A. WRIGHT.

Fruitland, New Mexico, February 17, 1902.

America's Deadly Foe

RUM



Smite the Demon

(For Home Mission Echoes)

HE comes with lightning in his
breath,

A demon messenger of death!

Where beauty smiles, where gladness
sings,

Destroying sweep his fiery wings!

All youthful hopes and home de-
lights,

His swift devouring fury spites,
And honor, peace and welfare slain,
Lie in their blood behind his train.

Friends of your race, in wrath severe,
Arrest that demon's fell career;

God's army! man your fortress walls,
And fight the monster till he falls!

THERON BROWN.

The Liquor Problem



CHRISTIAN America
spends yearly for liq-
uor, \$1,200,000,000,
or \$85 to every family.

Never was there greater need for
prayerful consideration of this
great living issue. Statesmen,
philanthropists, Christians, econ-
omists, thinkers, and workers of
every class must wrestle with this
gigantic problem. We grant the
devil, for a consideration, absolute
freedom to produce misery and
profligacy, cruelty, wickedness,
disgrace, and social demoraliza-
tion; to transform the creatures
of heaven into the felon, the

harlot, the pauper, and the madman. We have permitted
an organized satanic despotism, the rum oligarchy, to be
reared in our midst, which has boundless resources, moves
forward with gigantic strides, crushes millions of victims,
inflames society with all the passions of the pit. It is the
school of anarchy, the breeding ground of criminals, the
nursery of woe, the sworn foe of the church. Economically,
politically, religiously, this is the problem. To meet it,
the conscience of the world must be awakened.

Of 700 ten-dollar marked bills paid on a Saturday night
by a Massachusetts manufactory to its hands, 400 by the
following Tuesday were deposited in the bank by the
saloon-keepers. This means that the saloons are robbing
the laborer's family of four-sevenths of their living. Re-
move the drink curse—saloon—and the families of our
laboring men would be elevated 400 per cent. The worst
enemy labor has is the saloon.—*Christian Century*.

Their Political Masters

AN ex-representative from a well-known town carries
a costly gold watch, presented to him by the Liquor
Dealers' Association.

The rum oligarchy is a powerful political machine, mak-
ing use of unprincipled men of both political parties to
further their own diabolical ends. More than this, the rum
oligarchy puts men under obligations to it by nominating
and electing them to political offices. Their political mas-
ters then expect obedience to their demands. This is the
reason why it is so difficult to enact reform temperance
legislation for the protection of the home and the nation.

Every saloon is a political headquarters. How can a
government be saved from the saloon, when men are sent
to the Great and General Court for the express purpose of
protecting the rum interests?

The acceptance of a gold watch from the Liquor Deal-
ers' Association for services rendered in the Legislature
should forever debar one from again holding public office.



American Baptist Home Mission Society

General Julius J. Estey

THE sudden death of General Julius J. Estey, of Brattleboro, Vt., on March 7th, was a great shock to the wide circle of his acquaintances. He has been taken in the fulness of his powers, in mid-life, and when to human appearances his great physical vigor gave promise of many years of usefulness. In religious and educational circles, both in the Baptist denomination and outside of it, he had come to exert a strong and commanding influence. For many years he was intimately associated with Dwight L. Moody in the development of his Northfield enterprises. He was an inspiring leader in the ranks of Vermont Baptists, and will long be remembered for the royal service he rendered in rescuing Vermont Academy from the peril which threatened it. He was a member of the executive committee of the Missionary Union, and was vice-president of the Home Mission Society, being deeply interested in the work of both. He had come to be justly regarded as a leader, perhaps as the leading Baptist business man of New England, in the breadth of his interest and activity in religious and educational matters. He will be sorely missed and deeply lamented by multitudes who had learned to admire and love him for his high Christian character and his devotion of time, talents, and offerings in his service for Christ.

"The Poor Man's Club"

THIS "catchy" designation of the saloon in the city is calculated to dignify these dens of iniquity, and to justify their existence to meet the social instincts of men. What kind of a "club" is it in the midst of oaths, and curses, and ribald song and enticements to all forms of dissipation, that self-respecting "poor men" should go thither for comradeship? That the men who frequent the lower saloons are poor is generally true; true, because the saloon makes them poor. While the man drains the saloon keeper's glass, the saloon keeper drains his purse.

It is a slander upon the mass of our American working men at least, as well as of many of foreign birth, that they must gratify their social instincts in such hot-beds of vice as these. Those ministers of the gospel who have recently advocated the Sunday opening of saloons in some of our great cities, posing as champions of "poor men" who should have their drinking "club-room," are playing into the hands of Satan, and are doing incalculable harm to the cause of moral reform, and to American civilization.

The Saloon and the Negro

IN the Southern States of the Union the saloon has a rare opportunity for its evil work; it has made the most of it. Emancipation brought great blessings to both races, but it also brought new responsibilities and new dangers. The negro race in slavery was a sober race. As a rule, under the old régime they could not get intoxicants; for them prohibition was enforced. Emancipation opened the saloons to them. The lifelong restraint seemed to make them eager to exercise their freedom in whisky buying. Of the lower order of saloons in the Southern States the negroes are steady customers. They buy cheap liquors, and, therefore, the worst. The mass of them are very poor, and dram drinking keeps them poor. They are ignorant and easily imposed on. The saloonist knows their weaknesses and uses them for his ends; he is master now. As a rule, the saloons may count on the solid support of the uneducated colored vote. The uneducated white vote is little if any more to be depended on by reformers.

So wrote Bishop A. G. Haywood about fifteen years ago, when he was agent of the Slater Fund. He was a Southern man, and had special opportunities for knowing the condition of things. In many localities there has been a marked improvement in these respects among the negroes. It is noticeable that negro saloon keepers are rare; that the white man is the tempter and that in this matter of drinking in the ordinary saloon, questions of social equality and race superiority cut no figure of any account.

Mormon Proselytes In Europe

RECENTLY in Germany there was a Mormon conference; at which glowing accounts were given of the large number of German converts to Mormonism. The conference was attended by about one hundred missionaries.

And, in March, from Denmark comes the intelligence that Mormon missionaries have become so aggressive that they distribute their literature even within the Danish churches. Statistics show that one out of every twenty-two Danish emigrants to the United States is, or has become, a Mormon.

While these things are going on abroad and so replenishing Mormonism here, it behooves us to put more spiritual forces into the Western fields where its seat is.

The Enforcement of Law

THE worst possible lesson to teach any citizen is contempt for the law. Laws should not be left on the statute books, still less put on the statute books, unless they are meant to be enforced. No man should take a public office unless he is willing to obey his oath and to enforce the law.

Many of the demagogues who have denounced us have reproached us, especially because we took away "the poor man's beer," and have announced that, law or no law, the poor man had a right to his beer on Sunday if he wished it. These gentry, when they preach such doctrine, are simply preaching lawlessness. If the poor man has a right to break the law so as to get beer on Sunday, he has a right to break the law so as to get bread on any day. It is a good deal more important to the poor man that he should get fed on week-days than that he should get drunk on Sundays. The people who try to teach him that he has a right to break the law on one day to take beer are doing their best to prepare him for breaking the law some other day to take bread.

But, as a matter of fact, all the talk about the law being enforced chiefly at the expense of the poor man is the veriest nonsense and hypocrisy. We took especial care to close the bars of the big hotels. We shut every barroom on Fifth Avenue as carefully as we shut every barroom on Avenue A. We did not hurt the poor man at all. The people whom we hurt were the rich brewers and liquor sellers, who had hitherto made money hand over fist by violating the Sunday law, with the corrupt connivance of the police.

There is small cause for wonder that they should grow hot with anger when they found that we had taken away the hundreds of thousands of dollars which they had made by violation of the law. There is small cause for wonder that their newspaper allies should have raved, and that Senator Hill should eagerly have run to their support. But it is a wonder that any citizen, wishing well to his country, should have been misled for one moment by what they have said. The fight they have waged was not a fight for the poor man; it was a fight in the interest of the rich and unscrupulous man, who had been accustomed to buy immunity from justice. As a matter of fact, we have helped the poor man, and notably we have helped the poor man's wife and children. Many a man, who before was accustomed to spend his week's wages getting drunk in a saloon, now either puts them up, or takes his wife and children for a day's outing. The hospitals found that their Monday labors were lessened by nearly half, owing to the startling diminution in cases of injury due to drunken brawls. The work of the magistrates who sat in the city courts for the trial of small offenders was correspondingly decreased. All this was brought about by our honest enforcement of the law. — *Theodore Roosevelt, when Police Commissioner of New York.*

OUR Home Mission Society seeks to save the real heathen that are with us, while it also tries to elevate and ennoble those who have stepped just a little way out of this darkness into the light of God.

Pulque in Mexico

BEFORE the days of the Montezumas, the Mexican is said to have had his pulque. This is the fermented juice of the maguey, commonly known among us as the century-plant. It is extracted from the heart of the plant at flowering time, when the plant there in a warm climate is seven or eight years old. The juice has a pale, milky appearance, and after a brief period of fermentation has a mild, acid flavor, which becomes more pronounced in a very short time. The percentage of alcohol in it, in the earlier stages of fermentation, is not great, so that unless taken in large quantities it is not highly intoxicating; in moderate quantities, with many, it has more of a stupefying effect. It has been called "the lager beer of Mexico." Great train-loads of the liquid come into the city of Mexico from maguey plantations early every morning, and all day long the pulque shops are thronged with patrons, men, women, and children. There is, however, no wider-open all-night saloon there, for these shops are compelled to close from eight o'clock at night until six the next morning.

The pulque sellers are generally religious, in their externals at least, for it is a common thing to find the image of the Virgin of Guadalupe or of some saints in a conspicuous place in the saloon. It is regarded as in some way a favoring influence for the business. The name of one of these shops in the city of Mexico is "Espiritu Santo,"—the Holy Spirit! Could anything be a stronger commentary on the benumbing and deadening spiritual influence of Mexican Romanism?

A New Peril to the Indian

HERE is a new peril to which the Indian in the future is to be exposed, as he takes land in severalty and becomes a citizen of the United States. In the recently opened reservations, where white settlers dwell alongside of Indians, what is to prevent surreptitious traffic in intoxicating beverages? This subject is giving concern to our missionaries, and the value of their teaching, example, and personal influence in checking the evil, can hardly be overestimated.

But more than this: a few years ago the United States District Court in Oregon decided that the sale of liquors to Indians who have received allotments in severalty is no violation of law, for the reason that the allotment of lands in severalty to Indians has removed them from under the charge of Indian agents and given them the standing of American citizens, and that as such the laws of the United States governing Indian wards of the government do not apply to them, since the selling of liquor to an Indian who is not in charge of a United States Indian agent is not punishable under the United States statutes.

Directly after this decision was rendered, many of the Indians in that district availed themselves of their glorious liberty and went on a drunken debauch. Indian agents in these localities deplore the demoralizing consequences of this decision of the courts.

More emphasis must be given to gospel temperance work in connection with our missionary work among the Indians in their transition stage from the old order of things to the new.

Reform at the Top

IT was very fitting that members of the Woman's Christian Temperance Union, who had been charged by a somewhat noted minister with "doing the devil's work," should appoint a day of prayer for the conversion of that man, who publicly declared that he never was converted, and did not believe in "conversion," and also for his superior, who advocated open Sunday saloons. There is great need of a temperance revival in the ranks of the "clergy," so called, of two bodies; one, the Church of Rome, the other, the body that is nearest akin to it in its high church antics and ceremonies. A member of the latter body, who was an eye-witness of what occurred, is authority for the statement that delegates going to a recent national convention commonly took with them a liberal supply of liquors, of which they partook freely en route, that at the church where the meetings were held a room was set apart as a "smoking-room," where individuals had their private "refreshments," and that the majority of the clergy of that body in our large cities are so free in the use of intoxicating beverages as to muzzle their mouths in outspoken utterances against intemperance. It is no pleasure to say these things; it is most painful. But unless reform begins at the top how long will it last at the bottom? And how shall reform begin at the top, unless the truth be told about the need of it? We venture the assertion, that if in connection with an annual convention of some other denominations such things as these had occurred, it would have been widely and justly heralded as scandalous; for we know that as a rule the ministers of these denominations are foremost advocates of temperance and themselves are examples thereof to their flocks. While therefore we are engaged in pruning at the bottom, it may not be amiss to do some trimming at the top.

Pioneer Railway Work

THE American Baptist Home Mission Society, through its frontier missionaries, has ever been alert to occupy new railway towns as quickly as circumstances would warrant. A recent illustration of this is given in the following statement by Rev. R. D. Latter, missionary at Lost River, Idaho:

"The new railroad recently completed up Lost River has brought about great changes. It went up the opposite side of the valley from our church building; this makes it necessary to move the house four miles up the valley.

"A small railroad town sprung up six miles below us; at this place we secured a new store building for a two weeks' meeting. When the meetings closed, we met in the dining-room of the hotel and organized a little Baptist church of five members. We have also obtained lots, and have between three and four hundred dollars toward erecting a house of worship.

"Under God the Baptist Home Mission Society is doing a great work in these mountain States, and under its fostering care little Baptist churches are springing up in the valleys. These churches, with their Sunday schools, are centres from which the Gospel radiates into the needy districts."

The New Educational Board

IN the last number of ECHOES we referred to the new Educational Board that has just been organized, and as it promises to become an important philanthropic factor in the educational world, further particulars will be received by many with special interest. The following is the official announcement of the character, principles, and policy of the board.

The underlying principle of the association is the recognition of the fact that the people of the Southern States are earnestly engaged in the promotion of public education, and that in this effort they should receive generous aid; and to this end, and in pursuance of the following named and kindred objects, the association will seek gifts, large and small, from those in sympathy with its plans.

It is the purpose of the board to promote education within the United States of America, without distinction of race, sex, or creed; to cooperate with other organizations interested in educational work, and to simplify and make effective the general work of education, avoiding unnecessary duplication; to develop the public school system, especially in rural districts; to aid in the maintenance and improvement of educational institutions already established; to further the establishment of training schools for teachers, especially those designed to educate teachers of industrial and manual training; to develop the principle of self-help by urging increased local taxation, local contributions, or by other means; to collect full information and statistics in respect to the educational matters in the districts covered by the operation of the board, which shall be kept at a general office; to furnish the public with information, suggestions, and counsel, and for this purpose to act somewhat as a clearing-house for educational statistics and data to be collated by the board; to educate public opinion in all matters pertaining to the general cause of education by publication of reports through the daily press and by other means, and to promote by all suitable means every form of valuable educational work.

The board is composed of nine men, viz., W. H. Baldwin, Jr., a prominent business man of New York; Dr. J. L. M. Curry, agent of the Peabody and Slater funds; F. T. Gates, N. Y., who is closely connected with Mr. John D. Rockefeller in business and benevolent matters; Dr. Daniel C. Gilman, ex-president of Johns Hopkins University; Morris K. Jesup and Robert C. Ogden, of New York, leading business men and philanthropists; Walter H. Page, of the publishing house of Doubleday, Page & Co.; George Foster Peabody, a banker, and prominent in business circles, and Albert Shaw, editor of the *Review of Reviews*. Rev. Wallace Buttrick, D. D., of Albany, N. Y., has been selected as the corresponding secretary and general executive officer of the board. For years Doctor Buttrick has been a hard-working member of the executive board of the American Baptist Home Mission Society and has taken a deep interest in its educational work. He has undoubtedly admirable qualifications for this important position.

SOME politicians cry "America for Americans." They have great ground for hope. Their propaganda is spreading. An Indian graduate of Hampton is now mayor of the town of Pender, Nebraska.

Comity in Cuba

AT Cienfuegos, Cuba, a conference of representatives of several missionary societies and of workers from mission fields was held in February, to consult concerning plans for the evangelization of Cuba, and to consider how the work could be prosecuted with the least apparent rivalry and friction. Doctor Moseley, of Santiago, writes that they had an excellent meeting and very harmonious. The missionaries adopted an agreement as individual workers, expressive of their views in the cultivation of Cuban fields. The essential points in this agreement are the following:

1. "We will not begin work in a town or city of 6,000 population, or less, where another evangelical denomination has regularly established work.
2. "We will not go into cities of 15,000 or less, where two or more denominations already have regularly established work.
3. "We will not begin work in cities of 25,000 or less,

seen in the island for missionary purposes, and our work at Manzanillo and Santiago the most prosperous he had seen. A man for Nipe is quickly needed, for that is to be the deep water terminus of the railroad in process of construction across the island, and is destined to be a point of great commercial importance.

"Fire-water" Among the Indians

WHEN the Indians first called the strong drink of the whites "Fire-water" we do not know. But it was a significant name for it, not only because it has a burning sensation when taken, but because it burns out the better traits of human nature. Indians, very commonly, have a propensity for these stimulants, which excite unnaturally the animal nature. Some tribes have been accustomed to manufacture, in a simple way, intoxicating drinks, but it was reserved for the white man to give him the baneful, and often the basest kind of beverages that would craze him most quickly.

The United States Government has endeavored measurably to prevent the sale of liquor to the Indians, imposing heavy penalties for infraction of the law. But the conniving of both whites and Indians leads to numerous evasions of the law, while the conviction of offenders, in many cases, is extremely difficult.

Incidents of Sacrifice and Service

THE erection of nearly every church home in the newer West has required greater sacrifice and effort than those who are more favorably situated can fully understand. Many homes have been mortgaged to enable members of churches to purchase needed material for building chapels. Both men and women have labored earnestly in order to build a home for the church. A young lady, whose father was well-to-do financially but had no interest in the church, came home from the university where she was a student, subscribed fifty dollars, secured employment at low wages in a farmer's home, earned the money, paid her subscription, and then returned to the university. On another field, six young ladies did nearly all of the lathing, aided in the plastering, and put on the first coat of paint. The members of a country church needed a house of worship. They were poor, but strong in faith. For three or four years they each set aside a certain number of acres of land on which to raise wheat for the Lord's cause. When enough of money had thus been saved, they built a comfortable house of worship, costing over one thousand dollars. A similar thing was done by a church in North Dakota.

REV. T. M. SHANAFELT, D. D.

South Dakota.



SEÑOR BAROCIO AND WIFE, EL CANEY, CUBA

where three or more denominations are already established.

4. "We will look with disfavor upon the passing of ministers and members from one denomination to another for trivial causes; and before receiving a minister or a member from another denomination we will consult the church from whence he comes as to his moral character."

A committee of seven was appointed to look up the marriage laws and laws relating to private schools. Doctor Moseley himself was an influential factor in the conference.

In returning to Santiago he preached to good congregations at Manzanillo, where twelve candidates are awaiting baptism, and the work is very encouraging. He pleads for \$3,000 or \$3,500 for a chapel at that point this summer. A representative of another denomination, who had travelled all over Cuba, volunteered the statement that he considered our mission property in Santiago the best he had

The Capture of a Leader



ONE of the conversions during the quarter I think ought to be reported in our warfare against Romish error, is the capture of a leader. I spent an evening with him on a recent visit to Putnam, our Brother Tetreault's field, giving him what aid I could to encounter the opposition that he meets in his new life among his countrymen. He is a man of some education, and is unusually bright and intelligent. His family connections are numerous and somewhat influential. He has a position that makes him somewhat of a leader among the French people, having, as he does, the oversight of some two hundred employees in one of the large manufacturing establishments of the neighboring village of Grosvenor Dale. He has also for many years been one of the prominent officials of the St. John Baptist Society, the great national and Catholic French Canadian lay organization. What first set him thinking was the out-door services of our missionary, Brother Tetreault. As a result of this, Mr. D. and a friend of his resolved to procure, each one, a copy of the Roman Catholic version of the New Testament. The priest, hearing of it, interfered, and succeeded in dissuading this friend of his from resorting to any such method of searching after the truth, by reminding him of that passage in 2 Peter 3:16, about "some things hard to be understood which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction." The poor man was frightened, and gave up to his priest. Mr. D., however, less conscious of being either "unlearned or unstable," saw no great danger for himself in this favorite danger-signal text of Rome, and determined to keep on reading his New Testament.

What impressed him nearly as much as reading the book, was the every-day life and deportment of one of his men, the only one of the crowd working under him known as a Protestant and a convert from Romanism. "I watched to see," he said, "if his Bible had made him any better than the others." Fortunately, this Brother A. was a warm-hearted Christian, and, since his somewhat recent conversion from a very wayward life, one of the very best of "living epistles known and read of all men." The result, as he thus studied God's word and a Christian life, was a deep conviction that his own religion was not that of the New Testament, nor that which could best help men to live better and holier lives.

At that time evangelical services were being held in a grove in the vicinity. He began attending them, going by a somewhat circuitous route through the woods, to escape observation. One evening, on his way toward the place of meeting, he came upon a man on his knees under a tree, engaged in prayer, whom he recognized as one of the operatives, a Swede, who, under deep conviction of sin, was wrestling there with his God for pardon. Deeply impressed by the earnestness of this brother man, he knelt with him, and, in this little solitary prayer-meeting under the tree, gave his heart to God. It seemed to me a story that echoed those words spoken twenty centuries ago:

"When thou wast under the fig-tree I saw thee," only now it is a scene under a tree where two foreigners here, a big-hearted Swede and a French Canadian Roman Catholic, tarried in prayer, and found eternal life. From that time, with the blessed assurance that always springs from Christian experience, our brother has come out boldly on the side of the truth, and along with our Brother A. is working with indefatigable zeal to bring his fellow countrymen into the light of the Gospel. His face seems actually radiant with the joy of salvation. But what is there that Romish prejudice cannot misconstrue? On his first visit to his father after his conversion, the poor old bigoted man, seizing him by his collar and violently shaking him, exclaimed in his rage: "Oh, you miserable son, to bring such dishonor upon us! I can see the very glare of the pit in your countenance."

From all the circumstances of this remarkable case, I think we have reason to expect great results from the capture by the Gospel of this one of the leaders in that French Canadian Roman Catholic neighborhood.

J. N. WILLIAMS.

Providence, R. I., Feb. 28, 1902.

Paupers and Drink

THE results of the almost universal use of liquor in Great Britain are apparent in the high percentage of poverty-stricken people in the United Kingdom. Mr. W. S. Caine gives some terrible facts in the following statement:

"I have been a politician for the last thirty years. It has been my business in life. I have had to approach a very great many social questions of different kinds, and I find they are all complicated with the drink question, and that, if the drink problem should be settled once for all, it would dispose of a great many others with it. As a politician I have to approach the question of pauperism. I find a million paupers in this country, and a million more people so poor and so miserable that they are certain to take their places as the others die off. The number of paupers in London is, we are told, 101,000. It would take them sixteen hours to march four abreast along Holborn. It is a scandal to a Christian nation, the richest nation in the world, that we should have a million of people so miserable and poor that they have to depend upon the enforced contributions of the other sections of our community for their bare livelihood. When I come to examine the question of pauperism, I find that it has its source and spring in the drink traffic and the drinking customs of this country. I have been a guardian of the poor for two of the largest unions in the metropolis. I know what I am talking about. Nine-tenths of the pauperism of this country is entirely definitely due to drinking and drunkenness."

YET know that the truth shall triumph.

That evil shall find its doom;

That the cause of right, though subdued by night,

Shall break from the strongest tomb;

That wrong, though it seems to triumph,

Lasts only for a day.

While the cause of truth has eternal youth,

And shall rule o'er the world for aye.



OUR YOUNG PEOPLE

CONDUCTED BY
ANNA SARGENT HUNT.

WHILE we are watching the bright-eyed, sunny-hearted children of our homes and neighborhoods as day after day they go trooping off to school, returning with glowing cheeks and flashing eyes as they tell the wonderful stories of the day's doings, we realize they are rapidly growing into the lads and lasses who will soon be knocking for admission at our high schools and later at the colleges of our land.

Knowing the great hopes that are centred in them, and the power they will be for good or evil, we have been glad by voice and pen to advocate sound temperance instruction in our schools. It is a gratifying fact that State legislatures have enacted laws requiring that all the children of school age in our country, to the number of sixteen millions, shall be taught the nature and effects of alcoholic drinks and other narcotics in connection with physiology and hygiene. It is a sad fact that as our boys go out into their public school-days, the twin curses, alcohol and tobacco, stand ready to entice them into the snares which they have spread for unwary feet. Miss Willard once said: "When I see our schoolboys stunting their growth, and drying up their brains with smoke, and that they are baited with beer, and enticed into saloons by music, games, and evil company; when I am told of their degeneracy in scholarship, so that the percentage of girls who graduate and who take honors is steadily gaining on that of the boys, it seems to me that I cannot wait until the schools of my country focus their splendid light upon the problem of prevention. It is a glorious thing to go to the rescue of wicked and ruined manhood with the life-boat of reform, but far better to build a lighthouse on the sunken reef, warning the unskilled voyager of his danger." Thank God, the writer of the above words saw the work so well under way in the public schools. It is a matter of history that there were a few years ago six hundred prisoners confined in the State prison at Auburn, New York, for crimes committed when they were under the influence of strong drink. Five hundred of them testified that they began their course of intemperance by the use of tobacco. Thus is seen the close connection between the two evils. A Chicago public school teacher found that eighty of his scholars smoked from two to twenty cigarettes a day. Six only of these boys were able to do good work in their classes. The victims of the habit

confessed that they were suffering constantly from headache, drowsiness, and dizziness. Truancy and theft were directly traced to indulgence in this habit. . . . A teacher of our personal acquaintance found many boys from eight to sixteen years of age smoking away their brain power, the cheapness of the cigarettes placing them within easy reach of all. They could easily be traced by the ever-present and obnoxious odor about the person, and by their inability to perform their regular class work.

The *Union Signal* of March 6th, has two striking paragraphs which we gladly copy.

"Cigarette smokers are to be summarily dealt with by Dr. Herbert F. Fisk, principal of the Northwestern University preparatory school at Evanston, Ill. On February 24th, Doctor Fisk made this simple but direct statement at chapel: 'I ask any boy in this school who smokes cigarettes, and cannot or will not give them up, to leave. Money that has been paid for tuition will be refunded.' The honored head of this large school has made repeated efforts to discourage smoking by the students, and having failed by 'moral suasion' has adopted the above-mentioned forceful measure. Doctor Fisk declares that not one out of five cigarette smokers passes in his studies, and that their low standing is seriously affecting the grade of the school. We applaud the courage of Doctor Fisk, and trust his sensible example will be contagious. If a boy knows he must decide between good scholarship or cigarette smoking, he will be brought up to the evils of the habit in an effective manner."

"The railroads are drawing total abstinence lines closer about their employes. Heretofore the stringent rule against the use of liquor while on duty has been confined chiefly to those operating trains; now a universal order has been issued by several of the large Western railways, prohibiting all intoxicants by all employes while on duty, and declaring that the frequenting of liquor places when off duty is sufficient cause for dismissal. This includes the great army in the bridge and building departments, the depots and offices, and all the multitudinous branches of the railway system. If the other large commercial interests of the country would follow suit, we should soon have a temperance campaign of such majestic proportions that saloons would be practically swept from the face of the earth, and the whole United States would stand where the brave State of Maine now stands — four-fifths under prohibition."

Our Little folks

My Promise

I will not use,
I will not make,
I will not buy,
I will not take
Wine, whisky, beer,
Rum, brandy, gin,
Because they lead
Mankind to sin.



DEAR LITTLE FOLKS: — You must long ago have discovered that the editor of this department has a great deal of love for dumb animals and believes we may learn many a good lesson from them. As she was sitting at her desk ready to write you a real serious letter about the evils of liquor and tobacco, her eye fell on the above picture, and she thought of the pretty bird story told by Julia McNair Wright. You will remember it for a long time when you see the little creatures by the water drinking their fill, and it should be to you a lesson to try to make your bodies as pure as theirs and because of your sunny living to make the world as full of music as they are seeking to do.

The story was entitled "The Birds' Bath," and is as follows:

"Once as I walked in a wood I found a large cup growing upon the side of a tree. What! How was that? Years before a limb had been broken off a few feet from the ground.

"The inner part of the stump of the limb had decayed; and, turning to dust, had been blown or carried away. The outer bark had continued to live, and had formed a deep, funnel-shaped cup. The rim was green; the outside of the cup was covered with lichens. The cup was full of pure rain water.

"As I stood watching, a woodpecker came to this cup and took a drink. Next came a little squirrel. After him a gay bluejay, with loud chatter, brought his mate, and they both had a drink.

"Hardly had the jays gone, when a pair of wrens arrived for a cool draught. Soon came a catbird, and, as she flew off singing, a mother robin with four young birds newly

taught to fly came for a drink after their early meal of worms.

"The mother robin whistled and sang, and seemed to be telling her children of the virtues of water.

"Then a yellow-bird, bright as gold, sat on the cup's green rim and sang and drank. After him a splendid oriole lit there, and made his feathers neat and fine, and drank his fill.

"Not far away was a still reach in a little brook, and there I saw more birds. They were taking a bath. They would fly across the brook, dipping down so that they flew under the water. Rising from it they shook the drops from their bright wings. Then they flew under again as they came back, and so back and forth, full of joy. 'Ah!' I said, 'birds give us a good example. They use water freely for bathing and for drinking.'

"A man who made his living by stuffing birds' skins once told me that in thousands of birds he had never found one with any kind of disease or sickness in its body. Birds, he said, were always well, and only died from accident or old age."

What the Teacher Said

SOMETIMES we are asked if the children remember the temperance instruction they receive in school. We have this incident from the lips of Mrs. L. M. N. Stevens, president of the National Woman's Christian Temperance Union. Mrs. Stevens, meeting a little newsboy on the street, and desiring to buy one of his papers, passed him a dime, saying as she did so: "My lad, you may have the odd pennies, if you will not spend them for cigarettes."

The little fellow looked up with a merry twinkle in his dark eyes, and said, quickly:

"You bet I don't; teacher says they're pizen!"

We hope every little boy and girl will be just as sure to remember what their teachers tell them as to the evil nature of cigarettes.

"A Little Child Shall Lead Them"



DEAR little girl, whom we will call Fanny Burton, belonged to the Loyal Temperance Legion in the town where she lived. There were a great many boys and girls in the Legion, and they all enjoyed their meetings very greatly, and to have heard their fresh young voices, and to have looked into their bright, merry faces as they sang their temperance songs, I am sure you would have thought every one of them was thoroughly in earnest. Fanny was, at any rate, and she felt that even though she was "but a very little girl," still she might be a worker, as her teacher told her.

Fanny had a happy home, and dear little brothers and sisters; but sometimes there was a shadow on her mamma's kind face, and tears in her dear eyes. Then Fanny knew that her mother was thinking about her father, who was a sea-captain, away off on the ocean. He was often in great

danger from the stormy winds and waves; but he was exposed to a greater danger still than the fury of the tempest, for he could not resist the temptation of strong drink, and though for months he would strive against it, yet sometimes he would be led away, and would bring grief and sorrow upon his wife and children.

And though he was always sorry afterward, he was never willing to take the pledge, as he thought he was quite strong enough to resist temptation without that, and also that it would be, as he said, "signing away his liberty."

One day, at a meeting of the Loyal Legion, the superintendent told the children that she would give pledge-books to any one who chose to try and get some of their friends to sign the pledge, as she wanted them all to be little workers for temperance.

Fanny thought she would take one, and her teacher said to her: "How nice it would be if your papa would write his name the very first in your book!" So Fanny went home, and without telling her mamma anything about it she wrote a little letter to her father, and sent it and the book away. What she said I do not know, but I will tell you what was told to us by a sailor some months after that at a meeting of our W. C. T. U. He said: "Ladies, you are doing more good than you know. When our ship was lying in Boston harbor one day, the order came that, all hands were to go aft to the captain's cabin. We did not know what was up, but we went, wondering what was the matter. When we went in the cabin, the captain was sitting at his table, with a letter in his hand and a little book on the table in front of him. Says he: 'Boys, I want to read you this letter from my little girl, and then I am going to write my name in this book, and I want you all to do the same, for,' says he, 'I want this to be a temperance ship, and if there is any man on board who doesn't want to be a temperance man, I don't want him; he can go ashore.' So he read us the letter, and then he signed, and every man on board that ship signed; and I tell you I was glad, for it was a different ship after that."

That was the sailor's story; but I must tell you that within a month after the pledge-book was given to little Fanny she came running joyfully to her teacher one morning with it, and there, on the first page, were the signatures of the whole ship's company! And her father wrote her a lovely letter, and told her he was going to ask God to help him to keep the pledge he had taken, and to tell the Loyal Legion that they had a whole ship's crew on their books now. You may be sure that there was joy in Fanny's home, and in Fanny's heart, too, and her teacher thanked God that He had blessed the dear little girl's efforts to save her dear father from the curse of strong drink.

God can use the smallest and youngest child who tries to do His will, and prays to Him for His blessing. — *Youth's Temperance Banner*.

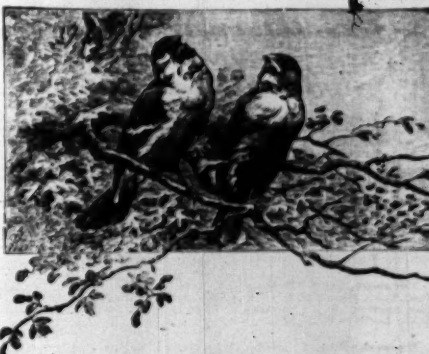
DIOGENES, being presented at a feast with a large goblet of wine, threw it on the ground. When blamed for wasting so much good liquor, he said:

"Had I drunk it there would have been double waste. I, as well as the wine, would have been lost."

What Would You Think?

WHAT would you think if the birds and the flowers Should say that the dew and the sweet summer showers

Were not what they wanted to bathe in and drink,
They'd like something stronger.
Now, what would you think?



And what would you think, some pleasant spring day,
If the robin and wren and pretty blue jay
Should go reeling and falling because of strong drink
(Just like men and boys).
Now, what would you think?

And what would you think if you picked a bouquet,
And found that the flowers acted just the same way;
And all of them tipsy because of a drink?
(How queer it would be!)
But what would you think?

Well, if it is silly and foolish for them,
Don't you think it is worse for the boys and the men,
Who lose both their bodies and souls, too, through drink?
Now, what do you think?

Little Smokers

THEY go past my window every day, of nearly every size and age; from the little barefoot fellow who makes his own cigarettes of dried fern to the larger boy who buys his cigarettes by the package, or who even smokes a genuine Havana cigar.

Puff! puff! puff! they go along smoking away money and brains, and certainly losing the respect of all right-minded people. They think it makes them look manly.

Oh, boys, puffing a cigar is not the mark of a man, as some of you seem to think. It is not the mark of a manly boy, at any rate; and when I meet a jaunty, puffing little fellow, though he may be smart and noble looking, I think: "Ah, me! What a pity that within that fair white forehead there is not sense and manliness enough to detest such a habit — to feel that the true mark of a manly boy is his perseverance and energy, kindness and intelligence, and, above all, his love of right and duty. Oh, boys, don't smoke!" — *Ex.*